

November, 1957

CONTENTS

"O NOBLE NOVEMBER"	323
UNTO THE ALTAR OF GOD	324
<i>By Miss Esther H. Davis, a Communicant of Saint Mark's Church, Altadena, California.</i>	
BEGINNINGS OF THE "C.C.L."	325
<i>By the Reverend A. Appleton Packard, O.H.C., of Mount Calvary Retreat House, Santa Barbara, California.</i>	
STUDIES IN CANON LAW, Chapter IV	329
<i>By the Reverend E. Burke Inlow, Ph.D., Rector of the Church of the Holy Sacrament, Highland Park, Upper Darby, Penna.</i>	
STORIES THAT ARE SELDOM TOLD	334
<i>By the Reverend Canon Malone of St. Peter's Cathedral, Charlottetown, Prince Edwards Island, Canada.</i>	
THE POPE WHO QUIT	336
<i>By Elaine Murray Stone, a Communicant of St. John's Church, Eau Gallie, Florida.</i>	
THE SPIRITUAL PLATEAU	338
<i>By Marie Penney (Mrs. Henry E.), a Communicant of Saint Stephen's Church, Cocoanut Grove, Florida.</i>	
THOUGHTS ON THE SEASONS	339
<i>By a Sister of the Order of Saint Helena.</i>	
THE WANDERER	340
<i>By the Reverend Herbert Pierrepont Houghton, Ph.D.</i>	
ORDER OF SAINT HELENA	343
ORDER OF THE HOLY CROSS	344
THE ANNUNCIATION OF ELIZABETH	346
<i>By Mrs. Josephine Irion, a Communicant of the Church of the Holy Cross, Shreveport, La., and an Associate of the Community of the Way of the Cross.</i>	
BOOK REVIEWS	348
<i>By the Reverend Sydney J. Atkinson, O.H.C., Assistant Superior and Novice Master.</i>	
ORDO	349
PRESS NOTES	350
<i>By the Reverend Roy Rawson, Priest Associate and Press Manager.</i>	

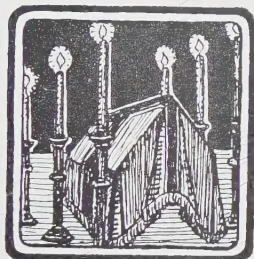




“CHRISTOS PANTOCRATOR”
Cefalu Cathedral, Sicily

The Holy Cross Magazine

Nov.



1957

"O Noble November"

ONE NOVEMBER dusk we saw a river steamer docked at a tiny Hudson port and taking on the apples and grapes of the nearby countryside—a fair November cargo.

Thanksgiving Day not only delights us but recalls ancient British Harvest Home festivals, such as the Pilgrim Fathers meant to simplify and use in this country to get rid of the Feast of Christmas. But the Church kept Christmas and successfully infiltrated Thanksgiving Day. Rare and mean-spirited the parish that does not keep the annual November recognition of the Harvest Lord.

In our Liberian Mission the observance was announced and caught on at once. Joyous and generous gifts bank the altar steps on the *first* Thursday of this month. (Liberia has kept the old Prayer Book date.) It filled a gap for those who had once given fruits to the spirits.

All Saints' Day sings again of the armies of the sanctified, who are God's glorious harvest from this planet.

All Souls' tells of another harvest of God, that of the spirits in Purgatory, who are be-

ing "processed" for Heaven. Isn't it good that the word Purgatory is now recognised in our Episcopal Church as on page 152 of the official book, "Christian Living," by Bishop Bayne?

After All Souls' we remember with thanks and supplication the Departed Brethren of our Order, this year on the 13th. They reaped a harvest for God. In the same way we recall, this year on the 18th, the benefactors of O.H.C. and all its works. While they were making harvesting possible, their alms and prayers were making them ripening products for the eternal Harvest Ship.

On the 11th is the heavenly birthday of St. Martin as July 4th is his translation day. With his holy days concurring with our holidays, Martin might well be America's Patron Saint. The generosity and toleration he showed are qualities dear to Americans, also. And what harvest work he did for Christ in fourth century France!

Thanks to God for noble November, harvest month of earth and Heaven!

Unto The Altar Of God

BY ESTHER H. DAVIS

5. THE WHOLE STATE OF CHRIST'S CHURCH

(c) For Thy Servants Departed

Thou art the bridge between our lives and theirs, our go-between and only messenger. We see Thee stand with feet firmly implanted, one in Heaven and one on earth, with hands outstretched to both. So long as we hold fast to one, they to the other, we are not separated.

We walk along together side by side, with a veil between, both seeking continued growth in Thy love and service. They cannot falter now or turn aside for their vision has been cleared and their eyes opened to Thine eternal Truth. Steadfastly they press forward with set purpose and new strength and we must do the same, following their good example lest we be left behind.

We cannot grieve or mourn for them too much for that would be to doubt Thy promises. We know them safe with Thee, part of Thy Mystical Body, as are we, thereby united with us still. This knowledge comforts us. They are not changed, but are the same, the ones we knew and loved, then lost a while. They are as close as thought or prayer, for they are always in our thoughts and in our prayers we send them messages through Thee.

Our earthly lives are spent in an obstructed world, in which we often are deceived. Our senses show us only its appearance, not its reality. And though we strive with diligence to gain spiritual vision, it too is limited by obstructions just as real, although intangible. But to those who have departed from our sight Thou hast opened new doors, through which they passed in wonder and delight. No longer are they hindered as are we by lack of faith and failure to perceive. Perfection is their goal as it is ours, and still requires patient effort and persistence before it is attained. But unlike us they recognize the end and know the path by which it is

achieved. As inhabitants of a spiritual realm they have become familiar with its laws, and being lost completely in Thy will, they cannot disregard them now as they were prone to do. So is their progress swift and sure with nothing to deflect it.

We bless Thy Holy Name, dear Lord, for these, Thy servants departed from this life secure in Thy fear and favor. But we pray for Thee even more for those who knew Thee not by name and meet Thee thus for the first time. Our world has many lands and people, Thy children all, yet kept apart by many barriers, some of which we made ourselves, and all of which we've striven to maintain. We who are blessed above all others know Thee in rich fullness of Thy Trinity. But we have failed to share this joyous creed with the majority. We pray here for the whole state of Thy Church, but in our ignorance we would exclude those who do not worship with our ritual at altars such as ours. Yet through Thy Holy Spirit Thou art Lord of Life. Thou dwellest in each soul that Thou hast made and art at once their need and their desire, to which they have been faithful all their days. Thou answerest to many names and dost appear in different forms. Wherever people live in brotherhood, respecting life and laboring with love, they worship Thee, albeit unawares. And Thou shalt be revealed to them in all Thy unguessed glory when finally they leave this life for one of larger service that awaits us.

We praise and thank Thee, Lord, for the souls whom Thou hast guided to a place of light. Though various the doors by which they enter, the Way is always One. Keep upon that solitary path, for we would join among that blessed company and in the fullness of Thy time join them to live and serve and praise in Thine eternal kingdom.

Beginnings Of The "C.C.L."

BY A. APPLETON PACKARD, O.H.C

For nearly seventy years these initials have meant much to the Order of the Holy Cross and its many friends everywhere. They stand for "The Confraternity of the Christian Life," a purely devotional organization which binds literally thousands of souls under a definite, simple Rule of Life in spiritual association with our Community. How it began is the story I would tell.

Back in 1880, Father James O. S. Huntington, later the Founder of the Order of the Holy Cross in 1884, was Priest-in-charge of the Holy Mission, Syracuse, New York, and so aided his father, the Bishop of Central New York, with other missionary work in and around that city including little Saint Mark's Mission. When I was investigating records which might help in building up the Order's archives, fortunately I stumbled across a rare "find" at the Church Historical Society, then located in Philadelphia. The only item about Fr. Huntington, possessed by this official repository of the Episcopal Church's history, gave me the clue to the origin of the Confraternity. The clue was a small black cloth-covered notebook, handwritten by him, of twenty-six pages, a couple of inches wide and four long, containing the title of "The Confraternity of Saint Mary Magdalene" which he had started about 1879 or early 1880. Where he got the idea, of course, is anyone's guess. But the purpose was evidently to create a confidential—almost secretive—group of young unmarried women (not, as the name might seem to indicate, those who in Victorian phraseology had strayed from the paths of rectitude"), banded together to strengthen their devotional life under his direction, at first in his own congregation, and subsequently including other Churchwomen. So hidden a society is it, that this material here referred to is only an allusion I've ever encountered, though I know one young lady whose grandfather was a member. Apparently Fr. Huntington took charge of it only while he

was in Syracuse, handing over its direction to his older brother upon his removal to New York in 1881 to start his Religious vocation, as we shall see later. Yet the points of the Rule, as well as its very existence, are clear precursors of what he developed into the "C.C.L."

When one compares the present "Old" Rule of the Confraternity with that provided by C.S.M.M., the relationship is obvious. Three Memorials (versicles and responds and a brief collect) are required, in honor of the Blessed Sacrament and St. Mary Magdalene, and on behalf of the conversion of sinners. Fifteen rules are listed: an act of dedication on arising; the saying of the "Memorials" at morning, noon, and night; a daily self-examination based upon seven specific points including "not being cowardly about speaking for Jesus;" no meat on Fridays; discouragement of liquor-drinking; dressing plainly, especially in Lent; receiving the Holy Communion twice monthly; special thanksgiving after receiving the Sacrament with devotions as directed; taking in the right spirit rebukes for any misconduct; speaking with other Confraternity members about its work; leading others to Church and praying for and aiding at least one other soul; a prayer before speaking on behalf of our Lord; a report to be made to the Superior; to read over these rules weekly; and to be careful to keep the C.S.M.M. a secret—membership ceasing with marriage. Several Old Testament and New Testament texts to be learned by heart were appended, with two lists of seven works of mercy for the body and the soul. Upon comparison with the nine points of the current C.C.L. Rule and the four "duties of members," these thirteen requirements and the fifteen of the C.S.M.M. prove to be practically the same in nine definite ways. This shows the practical "workability" of what he had drawn up, and the society, lasting probably about five or six years, was to find final fruition in the



“EARLY NEIGHBORHOOD OF HOLY CROSS MISSION IN NEW YORK CITY.”

far larger and permanent Confraternity of yesterday, today, and tomorrow.

The next item of the three invaluable ones discovered through amateur “detecting” was a letter by Fr. Huntington which I quote rather fully, since it expresses not only what was in his mind about the C.S.S.M.M., but also regarding the C.C.L., particularly in its earlier and “secret” stages.

St. Mark's Mission (Syracuse)
October 7, 1880. A.D.

Dear Miss Woodworth:

Miss Eva Benedict told me some little time ago that you felt as if you would like to become a member of our Confraternity of Saint Mary Magdalene. I had not intended that any should become members who were not members of my own congregation, but I find that the Confraternity is a real help to those who are in it now, and I do not like to refuse admission to any who may be benefited. Besides,

such associations help to make us feel that we do not just belong to our own Parish, but that we are members of the Holy Church throughout all the world, and children in the family of God wherever it reaches in this Earth and Paradise . . .

So I am very glad to receive your name and to send you the note which I hand to all at the admission and also the Manual. Of course, you will still be at liberty not to enter the Confraternity if, after reading the Rule you feel that it exacts too much, but you will consider that all that has been said to you about the Confraternity is in confidence as I do not wish to have it a public Society but a hidden cord binding together faithful hearts here and there in common work, a common life, and with mutual kindnesses. It will surely be a comfort to you to know that you are remembered by name every Sunday before the Altar.

His last paragraph dealt with plans to meet her in her home-town, nearby Mar-

and he signed the letter:

Yours in our LORD
James O. S. Huntington
Superior Conf. St. Mary Magdalene.

What became of the group when he left a year afterward for the beginnings of his Religious Life in New York City? Evidently Fr. Huntington passed on the superiority to his older brother, the Rev. George P. Huntington, who had begun his ministry at St. Paul's Church, in Malden, Massachusetts, where Fr. James was ordained Priest at the end of May, 1880, but was resident in Syracuse by the time the following letter was written. This one is sent from Syracuse, February 8, 1884 to Miss Jessie Woodworth. He tells her that "I have been obliged to leave my work on account of mental fatigue and shall not be able until after Easter to do anything about the Confraternity. Do not send any requests to me." He goes on: "I would like to have you insert a prayer for my recovery as follows For a priest suffering from nervous prostration and for his preservation on sea and land. With best wishes and prayers. Yours faithfully, Geo. P. Huntington." From such a remark we may gather that Miss Woodworth acted as secretary, and through her, intercessions were made available to the members. In all likelihood this particular Confraternity died out within a year or so, though a few of the remaining members may well have entered the C.C.L. when that was established.

The scene for our second Chapter shifts to the slums of New York's lower East Side. Our invaluable informant this time is Fr. Georges Allen, the second life-professed member of the Order, who took his final vows in 1888. His 273-page reminiscences written about 1921, discovered by me at West Park, give a picture of the life and work of Fr. Huntington and himself, and of the times immediately preceding the date when he arrived to join the infant Community. In this way we may visualize the circumstances and surroundings of the real birth of the "C.C.L." Here again, material which, like the above, has never before appeared in print, is worth noting extensively, for its firsthand character is clear. Notice the several "moves" from

one simple dwelling to another in this area. He begins the part of interest to us here by referring to 511 East 11th Street, east of Avenue C, where: "One of the boys of the Mission who was learning the plumbing trade, George Brown, put in the necessary water connections and fixtures and did an excellent job. He was a capable fellow and gave promise of making a fine man. His people were rather of the better type, and his sister Louisa appears later as one of the charter members of the "C.C.L."

In an iron building at Avenue C and Seventh Street was the combined Church and Parish House, in March, 1884. Fr. Founder took his life vows nearby in the Chapel of the Sisters of St. John the Baptist the following November 25th. "There was an afternoon session of the Sunday School (of Holy Cross Mission Church) and service in the Chapel, and an evening service in German. But the work was not confined to one day in the week. Mothers' meetings and guilds for men provided for the adult German congregation. Guilds for girls of various ages organized by the Sisters took care of this part of the flock and similar societies were carried on by the Order for boys and young men.

"Among the latter St. Andrews' Guild needs special mention. This was for the older boys, and required endless skill and thought to hold these buoyant spirits. Here devotion was manifested unsparingly. As Fr. Huntington expressed it: 'He would have lain down and let them trample on him if it would win their hearts.'

"This Guild met once a week at the Clergy House on 13th Street (320 E. 13th). They printed a small monthly paper 'St. Andrew's Messenger.' The boys, with the assistance of the Order (Fr. Cameron knew something about type-setting) set the type and printed the sheet on a hand-press. This is of interest as a progenitor of the present St. Andrew's Messenger. And there may be more than a nominal connection between St. Andrew's Guild and St. Andrew's School. Guilds were formed also of younger boys, meeting in the Mission building in the afternoon or evening. The downstairs front parlor served for the meeting-room of St. Andrew's Guild.

It was bare in the extreme: a meagre supply of chairs and a stove, probably a plain deal table and a crucifix. The room was rather long and the blank walls made it dreary enough." In this atmosphere and environment C.C.L. was soon to be born.

"While still in Avenue D (No. 60) the C. C. L. was founded." This is inaccurate—about the only slip of memory that I find here. The point is that the Fathers kept moving their living quarters from one "slum" to another so fast that it's almost impossible to be sure where they were at any given time. As will be seen by my article in the November, 1944 issue of this *Magazine*, and subsequent checking, the moves were approximately as follows: 1881: 276 E. 7th St.; 1881-1882: 511 E. 11th St. (Cf. Fr. Allen's remarks above); 1882-1883: 95 Avenue D; then, 1883 until early 1888: 330 E. 13th St. The new Church, Parish House, and Rectory at Avenue C and 4th Street were begun September 14, 1887, and completed May 3, 1888. Therefore, undoubtedly the Fathers were at 330 E. 13th St., when the C.C.L. was founded in the late winter of 1887, for the first "bulletin" is dated February 1, 1888, and within a couple of months after that they were settled in the new quarters.

Continuing Fr. Allen's account, "At first the purpose (of C.C.L.) was to draw together the earnest members of the congregation, and strengthen them in the spiritual life. The Rule was practically the same as today (about 1921). To further the ends of the Confraternity a sheet was published, printed by a manifold system using a stencil cut by a cyclostyle. Often it would be late Saturday night on the eve of a festival when these were printed. In it a list of intercessions for objects of interest to the Confraternity formed an important feature, and an article appropriate to the approaching feast, for it was published for the communion of the members, and other items of interest. A list of members in a cryptogram under the seal of the Confraternity was included. (Note that Fr. Founder didn't desire, in this initial period, to have anyone outside its ranks know who the members were.) These early numbers of the Holy Cross Magazine



"THE ADVENT CROWN"

and list of the members are now of historical interest. (Notice that, before its first issue of September, 1889, the "Magazine" was so called, for it was only the little leaflets it refers to, with "C.C.L." at the top. All extant copies are before me as I write.) Among the original (members): William Salzer, Fred Eagesser, Louisa Brown, Anton Schweikert. One acted as secretary whose name escapes me at the moment. I never knew her age: her father would tell her. (I'm happy posthumously to give Fr. Allen the name: Bessie McCutcheon.) This information came to me through Mr. A. B. Ahrens of Scotch Plains, N. J., one of the earliest members of C.C.L., who inquired about Miss McCutcheon, and stated that

had been the first secretary. And her name is in the center of the first page of our first Magazine issue.) Her name and that of others appear in the early copies of the Holy Cross Magazine in its cyclostyle form.

"Persons outside the Mission Congregation hearing of the Confraternity expressed desire for fellowship with it and hence the orders of the C.C.L. were enlarged. A consequence of this will be seen later in the Holy Cross Magazine. But as long as we were connected with the Mission of the Holy Cross the little paper was printed by the cyclostyle method." Father's memory remained good. The last issue of what was finally called "Journal" of the C.C.L. is dated August 2, 1889; then came the first issue of the printed Magazine in the following month. While the Order remained in New York until midsummer of 1892 when it moved to Westminster, Maryland, by November, 1889, its work at the Mission Church of the Holy Cross was given up. Meanwhile the Magazine in printed form appeared regularly. The issues of the preceding C.C.L. pamphlet date from February 1, 1888 through

August 2, 1889. Every one of them, and every issue of the "MAGAZINE" has been preserved.

"The members of the Confraternity met, I think, for a preparation service before the stated times of Communion. A metrical Litany of the Blessed Sacrament was sung. This Litany was printed in a folder and it was for this use that it first was printed. I speak subject to correction. Afterwards we sold it as a tract. There may have been other meetings of the C.C.L. In speaking of the printing of the Magazine (really its predecessor!), I recall the pains and trouble it cost, the difficulty of making a good stencil, and then the trouble involved in getting a good print. Often it was late at night before the job was finished in much agony."

Out of such travail the Confraternity was born, grew, and expanded. I feel sure that these unique facts, now first disclosed, will be of interest to members and non members alike. We thank God for Father Huntington, Father Allen, and those with them who gave us the world-wide Confraternity threescore and ten years ago.

Studies In Canon Law

BY E. BURKE INLOW

SUMMARY, CHAPTERS I-III. Christ established a Kingdom-Church to which He gave power like His own. Therefore the Church has always required Christians to exercise grace-supported righteousness according to definite norms, e.g., after the Jerusalem Council to have fellowship with excommunicates not keeping the Mosaic Code. By subsequent councils the Church has set forth rules binding all members, or many, or less according to whether the Council came to be accepted as ecumenical, provincial, or less. The same body which has power to make laws will also abrogate conflicting decisions, and provide for the enforcement of decrees and for judgment on transgressions of them. The lowest unit able to legislate concerning spiritual obligations is the diocese, but the bishop, in his legislative, judicial, and executive powers, may not act contrary to

Christian common law and custom; and he is the local executive and judicial agency for the laws of the whole Church.

From the time of the Apostles the Church has acted this way: has made laws and required members to obey them or lose membership privileges. However great was the inspiration of Our Lord's teaching, local churches found that they needed a method of making rules that would meet new problems. So bishops began to meet in councils, and these councils made canons binding on the area they represented. Councils binding laws on the whole Church began with Nicea, 325 A.D.

To fill the gaps, papal directions to various bishops began to be quoted as applicable everywhere. Thus the popes came to be accepted as legislators in the West. The Forged Decretals caused them to be con-

sidered judges over other bishops. Thus the growing bulk of canon law favored papal power.

As popes wrote more letters, the volume of rules grew. Burchart and Ivo were foremost in the early middle ages to reduce the unwieldy mass to order and coherence.

Gratian, an obscure monk of the twelfth century, did the great work of compiling and reconciling the previous collections. He also began a real science of the purpose and meaning of church law. This then became a separate study from the science of civil law, which had followed the rediscovery of the old law books of the Christianised Roman Empire, the Digest of Justinian. 1500 fine-print pages represent Gratian's work.

The popes continued to issue new decretals, and these were collected and harmonised in books that superseded Gratian.

CHAPTER IV

By the end of the 13th century, the theory of canon law was complete. Its nature and character were understood, its general principles were explicit and accepted, and its distinctive features were fully apprehended.

As we have seen, the canonical collections prior to Gratian were largely only compilations. A theory of canon law, while perhaps understood by the Church, was certainly not fully formed nor was it clearly defined. Both Burchard and Ivo sought to probe the nature of canon law, but their attempts were not systematic. Both leaned heavily upon the Roman theory that custom is of great importance in the development of any law and hence both interpreted to hold that in matters in which Holy Scripture does not lay down a definite rule, the customs of Christians and the Church are to be taken as law. This is not to suggest a division between Holy Scripture and the Apostolic tradition. Rather it is to recognize the fact that in the evolution of canon law, something besides Holy Scripture was necessary to formulate a working rule for the Christian brotherhood. Hence custom came to supplement, and to work with, Holy Scripture.

It can be said, then that at least four elements were recognized as being legitimate sources of canon law. They were (1) Holy Scripture, (2) the decrees of the Councils,

(3) the *decreta*, or letters of the Roman See as well as the writings of certain other bishops, (4) the custom, generally, of the Church

It was the contribution of Gratian that he compiled the great mass of material derived from the above sources and then proceeded to the new task, new in the sense of the work that it had never been systematically done before, of analyzing the materials and studying their relation to each other.

Gratian does not identify canon law directly with divine "natural law," any more than civil law is to be directly identified with natural law. Canon law, like civil law, may not be in conflict with natural law, but it stands on its own derivation—namely, the custom of the Church, in the case of canon law. And on the matter of custom, Gratian is quite emphatic. He believes, for example, that promulgated law is invalid unless it is confirmed by custom, and this is as true of the decretals of the Popes as anything else. Canon law, in the very fullest sense of the word, represents the authority of custom rather than the positive authority of enactment.

Gratian, then, begins his analysis of the sources of canon law with a consideration of Holy Scripture.



"ST. MARTIN"
by Jacopi

SCRIPTURE, THE LAW OF GOD

Holy Scripture, when considered in the general theory of canon law as first formulated by Gratian, represents the immediate law of God. Every law, decretal, ruling, or even civil constitution, is null and void if it contradicts Holy Scripture. To the difficulty raised that many laws in the Scriptures are not binding on the Christian body, Gratian explains by marking a distinction between the moral and ceremonial aspects of Scripture. The general moral law of Holy Scripture is true and to be observed. But it does not follow that precepts drawn for ceremonial reasons are necessarily valid.

In his 15th and 16th distinctions, Gratian considers the place of general councils. It is his belief that the canons of these councils are the most single important element in the body of canon law. He likewise makes it clear that he considers the authority of the Roman See as essential to the working authority of the councils. In fact, in his 17th distinction, he sets out the principle that general councils can only be called by the authority of the Pope, though it is questionable whether such a principle could be said to be universal. Lesser councils than the general, namely the provincial synods, do not, Gratian feels, in themselves have power to make laws. They have power only to administer and enforce them.

The decretal letters of the bishops are dealt with in the 19th distinction of the *Decretum*. Here Gratian faces two problems. The first is concerned with the authority of decretals not contained in early compilations of canon law. The second is concerned with the question of conflict with other writings. Gratian's answer to the first is that decretal letters have the same authority as canons of councils. His answer to the second is that papal decretals are of more authority than writings of other bishops, but that they have the force of canons only if they are not contrary to the decrees of the Fathers. Gratian gives actual examples in which such decretals are struck down. Nevertheless, in the theory of canon law as first propounded by Gratian, the Pope holds a position almost outside the canon law. There is never in the *Decretum* a clear line concerning papal obedience to

canon law. At times the Pope is treated as one who makes canons but who is not himself subject to them. At other times, the privileges that he grants in his capacity as Pope are considered both as whether they may be in conflict with canon law and still valid or not. The weight of the theory seems to be that the Roman Pontiff should respect what it has decreed and that special privileges should not and do not run contrary to the canons.

POPES LEGISLATE

The fact that the Pope has legislative as well as judicial authority, as indicated by the power of the Roman See to render special decrees, is significant and raises the question of how extensive this legislative authority is. If, for example, the argument was to be advanced that an appeal to the Church Fathers or to Holy Scripture would be considered as a more legitimate basis of authority, Gratian feels that the proper answer is contained in the knowledge that one has jurisdiction and the other does not. The Fathers certainly equal the Popes in knowledge, but for the case at hand, a case in which all factors must be properly appraised, there can be no substitute for Papal knowledge and authority. Needless to say, it is the theory of canon law that all Christian men are bound by canons whether they do or do not personally approve of them.

One can say, then, that Gratian's theory of canon law ran as follows: the sources of canon law are the custom of the Church and the authoritative promulgation of rules and laws of ecclesiastical order by Councils or Popes. The authority of natural law and the Scriptures lies behind them, but not with them. For the true function of Natural Law and the Scriptures is to set the norm or to represent the norm by which the validity of any canon may be tested. Finally, canons of the Church do not represent mere absolutism, but rather express authority residing in the Church. Nevertheless, members of the Christian body cannot refuse to obey that authority.

In general the theory formulated by Gratian was accepted by the commentators. On two points, largely, was his theory advanced and developed. The first was the legislative pow-

er of the Pope, a matter upon which Gratian did not express himself with boldness. The second was the theory of the relation of Church and State, a matter which will be considered later.

OTHER GREAT CANONISTS

Although Gratian was certainly the most important of medieval canonists to write and think on the deeper of canon law, he was not alone. As in the case of civil law, eminent commentators arose in the Church and universities to make their ever-important glosses. The period following the publication of Gratian's *Decretum*, the period from the 12th to the 14th centuries, was indeed the great period of glossators and commentators. Encouraged by strong emphasis in universities on legal training, and mindful of the crucial importance of both the Empire and the Papacy in the world scheme that was so fundamental to the thinking of the Middle Ages, and placed in sharp competition with the revived interest in Roman law, the best religious minds of the period turned to grapple with the fundamentals of canonical jurisprudence. They were no mere adadem-

icians. Their discussions of legal maxims, problems, and meanings are still fruitful fields of investigation to the scholarly mind. All things and the nature of all problems seem to have come under their purview. As a consequence, the great principle of jurisprudence in the Middle Ages and many of the finest statements of theories that give life and meaning to law are to be found in the work of canonists of that period.

A few names stand out. The three most famous glosses on Gratian's *Decretum* were those of Joannes Faventinus (1179-87), Johannes Teutonicus (1215) and Bartholomæus Brixienensis (1240-45). The work of Brixienensis was the last gloss on the *Decretum* as that of the future Pope Alexander was the first. Other glosses, however, are outstanding. Paucapalea's *Summa* was written not many years after the *Decretum* itself. Rufinus and Stephen of Tournai are likewise important names.

The Decretals of Gregory were glossed by Vincentius Hispanus and Bernardus Pisanus de Botone (1263). The *Liber Sextus* and *Clementinæ* were glossed by Joannes Andreæ, perhaps the most famous of them all. Andreæ studied and taught at Bologna until his death in 1348. His glosses are actually commentaries on the entire *Corpus Juris Canonici*. His learning, which was prodigious, was translated to his daughter Novella. Medieval legend has it that she was a great teacher of canon law but, because of her sex, was forced to teach behind a curtain.

While literally hundreds of other glosses were made, it is enough to recall five more names. Alanus, an Englishman, was apparently first to develop the theory of "two swords" which is famous in political theory. Hostiensis, Cardinal of Ostia, and Pope Innocent IV both wrote extended commentaries on the Decretals. Huguccio and William Durand, Languedocian jurist, canonist and liturgist, were likewise renowned for their outstanding work. Durand was born in 1230 and studied law at Bologna. He became bishop of Mende in 1285. His major works are *Speculum iuris* and *Repertorium iuris canonici*. The former is a clear and methodical synthesis of Roman and canon law, the first of its kind and scope. It



"AT A LOOM IN THE HINTERLAND"

oyed considerable fame and was itself the subject of many commentaries. His *Reperitorium iuris canonici* was essentially an abridgment of canon law.

While the principles set out by great canonists have a continuing influence in the growth and development of medieval canon law, it is important not to overlook the fact that very often the expounded doctrine was the immediate result of a highly practical application. When we understand, for example, that the legislative power of the Popes was one of the great concerns of the commentators, it is well to remember that during the great conflict of Hildebrand and Henry IV, and again during the pontificate of Innocent III, this issue was sharply joined by the Pope himself and *decreta* dealt with the very problem under consideration. This is seen clearly in the "Commentaries on the Decretals," prepared by Innocent IV, an expert work in which we are treated to the curious spectacle of a great Pope who was both legislator and commentator.

CHURCH AND STATE

Innocent IV, whose work was followed closely by Hostiensis and William Durandus, begins with the assumption that the source and nature of papal authority was very different from those of the temporal rulers. Papal authority, he holds, is derived from Christ himself while the emperor draws his authority from the Roman people. Moreover, because of the difference between the sources of the two, the Pope holds the authority of deposition over the temporal ruler. Thus, Innocent IV makes clear in stating his own reasons for the decree deposing Frederick II. In as much as Christ, even when he was in this world, was from all eternity the natural lord, and could by natural law have deposed emperors and kings, so also his viceroy could do the same. This position, articulated and advanced by a powerful papacy, was, of course extended in further directions. He explained the interposition of Innocent III in the election of Philip of Swabia as it justified the action of Innocent IV in requiring the Portuguese barons to accept his appointment of a guardian of the kingdom on account of the king's incapacity.

The most comprehensive statement of Innocent IV's conception of the authority of the Pope in temporal matters emerges from his observations on an action of his predecessor, Innocent III, who, while instructing the bishop of Vercelli to declare null and void any letters which might be produced from the Holy See dealing with matters which belonged to the secular courts of Vercelli, asserted that if the secular court failed to do justice, an appeal could be made to the bishop, or to the Pope himself. This is not to say that Innocent IV denied the normal jurisdiction of the secular court. He was speaking of cases of gross miscarriages of justice. Nevertheless, his meaning was plain and the legal primacy of the Pope was certainly a part of his thinking. To sum up the position of Innocent IV, it is possible to conclude that in his concept of canon law, the authority of the Pope extends not only over Christian people, but over infidels and Jews as well. It was clearly a temporal power he held and one that he could, given the occasion, exercise. All this was by virtue of the Pope's position as the vicar of Christ, for Christ was the lord and king of all the world and had committed his authority to Peter and his successors.

On the thorny problem of the position of the Emperor, Innocent IV never goes so far as to state that the emperor is the vassal of the Pope. But he does, in his *Decretum* maintain the right of the Pope to reject an unfit candidate for the empire and the right to decide in disputed elections.

It can be seen therefore that in the canonical writings of Innocent IV, the temporal authority of the Papacy has been moved far beyond Gratian.

As stated above, both Hostiensis and William Durandus followed pretty generally the principles laid out by Innocent IV. This is seen most clearly in Hostiensis' "Summa Decretalium" where, citing Huguccio, Alan and Tancred, all great canonists, as well as Innocent IV, he develops the now well known analogy of the difference between Pope and Emperor as being a difference like that between sun and moon. As the moon receives its light from the sun, so the royal power receives its authority from the Pope,

and as the sun illuminates the world by means of the moon at night, so the Papacy illuminates the world by means of the royal, or secular, authority. Hostiensis concludes by stating that while priestly and royal jurisdictions are distinct, as far as their exercise is concerned, the emperor holds his authority by the grant of the Roman Church. The emperor, in short, is the Vicar's vicar.

The theory of Hostiensis on the relation of temporal and spiritual powers, to sum up, very clearly draws out the thinking of Innocent III and Innocent IV. In the first place, it becomes clear that secular power is divine in its origin and nature, thus breaking sharply with the position advanced by St. Augustine in "The City of God." Moreover, secular authority is not only inferior to spiritual power in dignity but it is derived from God through spiritual power. Not only the keys, but both swords belong to Peter. And thirdly, the emperor is clearly subordinate to the Pope. The latter may hear and determine all cases of disputed elections and while Hostiensis never actually says that the Emperor is a vassal of the Pope, all the implications are there.

POPE'S POWER ABSOLUTE

The position of the eminent canonist, Durandus, is generally that of Hostiensis. In

his "Speculum," he develops the concept of "plenitudo potestatis," the full power of the Pope, and states that he rules and judges all things, for the laws of the heavenly and earthly empire have been given him by God. He believes the Pope has power to intervene in any question of special difficulty, doubt and in any question of peace. Moreover, only that, it is the contention of Durandus that the emperor can be accused before the Pope, not only of heresy and sacrilege, but of any great crime. The Pope can depose the emperor in case of conviction.

Throughout this chapter, only the position of the canonists themselves has been presented. Many political thinkers were writing and thinking on these subjects, but that is more properly a study in political theory. It is important to point out, however, that the authority of the papacy rises to its greatest height in the thinking of the commentators. Even St. Thomas Aquinas takes a more cautious view of this elaborate power of the papacy. Nevertheless, the fact that some of the most powerful of the medieval Popes themselves canonists, must give great weight to the thinking of canon lawyers.

(N.B. If there is sufficient demand, this pamphlet will be made of this valuable study. Type is being kept. Please write if you are interested.)

Stories That Are Seldom Told

What Is Strongest?

The Story of the Three Wise Sayings.

BY ELWIN MALONE

Just how historical this story may be is open to question, but it appears to refer to the decree of Cyrus in B.C. 538 permitting the Jews who had been in exile since B.C. 588 (the Israelites since B.C. 721) to return to their homeland. A small number apparently took advantage of this privilege and under the leadership of Zerubbabel, a prince of David's line, started to build houses and attempted to restore the Temple. Their efforts were frustrated, then renewed in B.C. 521, but the Temple was not completed till B.C. 516; then Zerubbabel disappeared from

the picture. This story told how Zerubbabel had received his commission to rebuild the Temple.

Darius, King of the Medes and Persia, holds a great feast for his princes, nobles and other subjects. There was much eating and drinking and when all was over the King retired to his bed chamber. Three young nobles on guard formed a plan by which each should prove himself wiser than the other and the one accounted the most wise would be generously rewarded by the King, clothed in purple and fine linen, drink from a gold

up, ride in a chariot with a gold chain about his neck and be called the King's kinsman. Each wrote the subject of his speech on a slip of paper and put it under the King's pillow and hoped that when he woke he would see them and decide who was the winner of the contest. The subject of the first was, wine is strongest; of the second, the King is strongest; of the third, women are strongest. At above all Truth wins the victory. The king awoke, he was shown the writings, agreed to the reward, called together his princes and nobles and bade the young men to explain their ideas.

The first spoke thus: How powerful is wine, all that drink it err from the right way. The minds of the king or the orphan, the master or slave, the rich man or the poor by wine are reduced to the same level. Under its influence all become jolly; none thinks of debt or sorrow; all think themselves rich and are nothing for their superiors. In their cups they love neither relatives nor friends. Words are drawn and when soberness returns none knows what he did. What then can be stronger than wine?

The second stated his case: men excel in strength; some rule on sea and land, but yet the king is mightier. He is lord, with dominion over them; they obey his commands. At his word they go to war and destroy buildings and fortifications. They slay and are slain. If victorious they bring the king their spoils. Those who are engaged in peaceful occupations bring the fruits of their labour to the king and pay him tribute. At the king's command they build, destroy, kill, spare life, plant, cut down. All must obey him. He, meanwhile, takes his ease while they stand on guard for him, only at his pleasure can they conduct their affairs. They are not disobedient. The king, therefore, is mightiest.

The third was Zerubbabel, who said: It is not the great king nor wine that has lordship over men; it is women. They were mothers of the king and all men. They brought up all who plant vineyards and make wine. They bring glory to men and without them men could not exist. Even when men gather gold, silver and treasures they will leave them all for a woman and gape with open

mouth on her whom they love. They will leave father, mother and country for a wife. They labour, toil and give all for woman. They will steal, travel over river and sea, slay lions, wander in darkness and bring their ill-gotten gains to the woman they love. Some have gone mad, some become slaves, others have sinned and died for women. It is true that the king is great, but did I not see him and his mistress Apame together? Did she not take the king's crown and set it on her own head, and slap him on the cheek, and all the king did was to gape and gaze on her with open mouth. If she laughed, he laughed too. If she turned sullen, the king had to flatter her to put her again in good temper. Surely women are stronger when they can do these things?

Then he proceeded to speak of Truth: Women are strong, the earth is great, the heavens high, the sun swift in his course, but Truth is great and stronger than all things. All the world praises truth, heaven blesses it, everything trembles at it. With it is no wickedness: wine is wicked, the king is wicked, all men are wicked; there is no truth in them and in their wickedness. They shall perish, but Truth endures, is always strong and conquers for ever. Truth neither gives favours nor accepts rewards, doeth justice, is the strength, kingdom, power and majesty of all ages. Blessed be the God of Truth. He was silent, then all shouted: Great is Truth and mighty above all things (*Magna est veritas et prevalet*).

The King said: Because you are found wisest, you shall receive the reward and be called my kinsman; and you may ask anything else you wish. Zerubbabel replied: Remember your vow to rebuild Jerusalem when you became King and to restore the Temple and its furniture. I desire that you make good your vow. Darius complied, wrote the necessary letters and provided him with safe conduct to go and build again Jerusalem.

The young man went home, turned his face to Jerusalem and praised the God of Heaven: "From Thee cometh victory; from Thee cometh wisdom; Thine is the glory; I am thy servant."

This may be history or it may be legend. It could easily have happened at the court of an oriental despot; but, whether or not, it is a fine tribute to the power of Truth.

(FROM THE FIRST BOOK OF ESDRAS)

Read the whole Apocrypha!



The Pope Who Quit

BY ELAINE MURRAY STONE

Many people are not satisfied with their position in life, and would gladly leave it to take up another which is more appealing. However, they become so entangled in the cultural and social ties of their state that they cannot find the courage to make the change.

Occasionally people do make the break and thereby make the headlines often just because it is so unusual. Also a man occasionally is raised to a position of prominence to which he does not aspire, but which at the demand of others, he takes out of a sense of duty later finding it is not to his liking.

That is precisely what happened to the hermit, Peter Morrone. He was born in 1215 which made him nine years old at the time of St. Francis of Assisi's death. It is likely that when he was a child, Peter knew of the gentle Saint and was inspired by him to follow in the Saint's footsteps. However, by the time that Peter Morrone reached the age when he could enter the Franciscan Order it no longer held to the primitive rule of St. Francis (which embraced Poverty completely and without reservation) but had been amended to permit many laxities. The Order had grown so large, that it had been required by the edicts of powerful cardinals and popes, to accept a way of life far removed from the primitive simplicity of the small group which originally surrounded St. Francis at the Portiuncula.

Thus it was that Peter went alone into the mountains of Abruzzi and dwelt in a cave far away from the eyes of the world, where he hoped to lead a contemplative life with the aid of Holy Poverty and Penance. Yet the simple people who dwelt about that section of the country were very much aware

of his presence and the great spiritual which he had attained. They spread fame of their local saint far and wide, and many men hearing of his holy life came to Abruzzi and gathered about him in other caves to follow his example and come under his direction.

When Peter was a very old man, Pope Nicholas IV died and the College of Cardinals met to elect a new pope. Following a delay of two years in which the cardinals had not been able to come to a decision, they finally elected the holy hermit Peter! He was then called forth from his life of prayer and penance to come to Rome where the worldly and licentious Papal Court was situated. What a contrast to the quiet beauty of the Abruzzian hills this presented to Peter.

Here amid splendors of gold and jewels and rich brocaded vestments, the simple ascetic was crowned Pope Celestine V. He was called upon to reign at a time of great civil unrest and constant petty wars between the many little kingdoms which made up the country now called Italy. The cardinals represented the political views of their kind at the Papal Court and were more involved in temporal intrigue than in spiritual matters.

Celestine's contemporary, the Franciscan poet, Jacopone da Todi, wrote of him: "The Papal Court is a furnace which refines pure gold but turns alloy into ash."

Celestine in the midst of these worldly affairs was interested only in matters of pure spiritual gold, and yet all of his efforts eventually turned to ash. He attempted to protect the "Spirituals," an ascetic group of Franciscans persecuted by their own brethren in the Order, for attempting to follow the Will of St. Francis. Taking these gen-

friars under his protection after they were released from their thirteen year confinement in prison, he gave them a Constitution as a separate order and named them "The Poor Hermits of Pope Celestine."

He was immediately hounded and criticized by the Ministers of the Franciscan Order for creating a schism in their ranks and aiding and supporting those whom they considered heretics.

Besides this major difficulty he was made a puppet by Charles II of Naples who took from him the governing of the Church thereby inflaming the already great hatred of Cardinal Caetani.

After only five months as Pope, seeing that all his efforts were as smoke in the wind, and realizing that his was not the personality for ruling the mighty Western Church, the unhappy Pope Celestine resigned his post as titular head of the Body of Christ on earth and retired to his former hermitage.

However he was not to know any peace after all, for his arch-enemy, Cardinal Caetani, was forthwith elected Pope with the name Boniface VIII. As one of his first acts

he searched poor Celestine out of his cave, fearing that he might cause trouble, and threw him into prison, where he died two years later.

Whether Celestine's five months as Pope proved him to be gold or ash depends on one's personal view of his actions. According to the Roman Martyrology he was a holy man, and subsequently canonized. According to Dante he was neither good nor bad; so in the Divine Comedy he was sentenced to be stung with wasps and insects on his naked flesh. Dante describes it thus.

"When some of these I recognized, I saw
And knew the shade of him, who to base fear
Yielding, abjured his High Estate."

Poor Celestine in the maelstrom of this "High Estate" into which he had been thrust had but one desire: to escape and return to the peace and beauty of his former contemplative life. Was this so great a crime? Rather we should commend him for his courage in quitting when he realized he was not the man for the job, and that this exalted position was not suitable for one of his ascetic temperament.



"After Thanksgiving Day Mass at the Liberian Mission."

The Spiritual Plateau

BY MARIE PENNEY

The spiritual plateau is a place of rest for the soul journeying to the City of God. As the soul comes to know the spiritual desert which is aridity, the spiritual mountain top which is light, or the spiritual valley which is darkness, so will she come to know the spiritual plateau which is rest.

The plateau bears resemblance to both the desert and the valley. It is like the valley in that the soul is insensible to any stirrings within her. Uncertain of the terrain, she searches for a familiar landmark and, seemingly finding none, is uncertain that this is a place either of peace or of mere complacency. This indecision is reminiscent, also, of the desert.

But, unlike the desert which sometimes inundates the soul unaware, the plateau engulfs her with a conscious quietude. As the soul floats within this quietude, she learns that it is God's hand placed gently over her heart, silencing it so that its beating cannot drown out the whispered words, "Be still and know that I am God."

Then it becomes clear that this is the work of the One Who says, "Come unto me all ye who labor and are heavy-laden and I will give you rest;" that this rest while He works is necessary for the soul's tempering and strengthening so that she may go on in the way He has planned for her.

Though the way is still hidden from her, the soul knows now that she is being prepared for it while resting on the spiritual plateau. Here, where she might prefer a sensible perception of ministration, her Master chooses for her insensibility. Through passively accepting this, the soul becomes passively content with her state. But her rest on the plateau does not end with this.

Her sojourn here draws to a close with the realization that neither passive acceptance nor passive contentment can move her on her way. Her passivity must become creative and this is done by acceptance and contentment being infused with joy. Joyous acceptance and joyous contentment activate the soul and release her from the plateau to resume again, strengthened, her journeying to the City of God.



"High Altar, Holy Cross"



Thoughts On The Seasons

BY A SISTER OF O.S.H.

As this month ends, the Church "rings in" once more her New Year with the coming of Advent Sunday; beginning again that cycle of light and shadow, festival and fast, which commemorates the events through which God revealed Himself to us. Since the Christian revelation is historical, all the events of our Lord's life show us some aspect of divine love or divine truth; and the annual recalling of these events prevents a distortion of the faith by overemphasis on such doctrines as may appeal to the individual and neglect of those which are less appealing, though equally important. This balanced presentation of Christianity tends to lead us ever more and more completely by prayer and sacrifice to obedience to the life of God revealed in the flesh.

Like so many other customs, we find that the Christian year did not develop suddenly, but grew up gradually, over a period of centuries. Two poles form the basis of the liturgical year—one movable (Easter) and the other immovable (Christmas) with their dependent fasts and feasts and periods of preparation. The Gospel for Advent Sunday, which is the story of our Lord's Palm Sunday entrance into Jerusalem, is one of the connections between these two poles which make us conscious of the unity of this year, which the Church has developed under the guidance of the Holy Spirit.

Advent (which means "to come") is the period of preparation for Christmas, when, as children learn in their catechism, "We prepare for the coming of our Lord Jesus Christ." This period of preparation for the incarnation throughout the West now begins on the Sunday nearest St. Andrew's Day (November 30) including four Sundays and varying from twenty-one to twenty-eight days.

The history of the Advent Season goes back to the fourth century, the earliest recorded celebration being in 380 A.D. The length and customs of Advent have varied

with time and place; for several centuries the Season began in mid-November, and was known as the "Lent of St. Martin" in reference to the feast which occurred as Advent began. Our Book of Common Prayer retains a relic of the five Sunday Advent in the fixed service for the last Sunday after Trinity.

The Eastern Church has no liturgical Advent, though the Sunday before Christmas has a distinct liturgical character. A fast is on their calendar for the six weeks before Christmas, from November 14, but in practice it is not frequently observed outside of monasteries.

The violet color of the liturgical vestments during Advent sets a note of penitence which we find carried out in the Mass and Office. We hear lessons from Isaiah, foretelling the coming of the Messiah. St. John Baptist gains prominence, repeating the words of Isaiah, "Make straight the way of the Lord. Every valley must be filled and every mountain and hill must be brought low and the crooked must be made straight and the rough places smooth." He here proclaims the reality of our Lord's Kingship, asking for Him the honors accorded to earthly monarchs, whose engineers preceded them to level the road.

Renewed emphasis has been placed during the last few years on family celebration of the Christian seasons, and the ancient custom of the Advent wreath has been revived. Its four candles light the Sundays which are milestones on the road to Bethlehem. "The Advent Crown," a booklet by Dorothy Mills Parker, (twenty cents, Holy Cross Press) gives the history of the Advent wreath and a form of prayers to accompany its use.

In Advent, we try to understand God's view—the view from Eternity—as we look not only backward to God's coming to earth in the Incarnation, to His daily coming onto the Altar in the Holy Eucharist, but also forward, to His coming at the Last Day. We are bidden to think of the "four last things,"

death, judgment, Heaven and Hell. This inevitably reminds us of the present judgment which is always going on. Our whole life is a season of preparation—a season of advent, when we are waiting for the manifestation of the Father's love.

Though we usually think of May as the month of Mary, our Lady is often in our thoughts during this Advent season, as we think of her carrying the Holy Child in preparation for the fulfillment of God's Promise to mankind. This is emphasized for us as we celebrate the Feast of her Conception during this Season.

A peculiarly Anglican note is struck by one of the best loved hymns of the season, "O Come, O Come, Emmanuel," as we think of its translation by John Mason Neale, one of the leaders of the Oxford movement during the nineteenth century.

The last week before Christmas, when the house is being decked with greens, and much last-minute gift wrapping is going on, the rising note of anticipation is sounded in the beautiful and traditional "Great O's" when we address our Lord . . . O Wisdom . . . O Key of David . . . O Rising Sun, illuminating us sitting in darkness and the shadow of death.

The Wanderer

(EXILE FROM GOD)

*Translated in verse from the original
Anglo-Saxon*

HERBERT PIERREPONT HOUGHTON, Ph.D.

PREVIEW

*The Wanderer*¹ is among the finest Anglo-Saxon poems remaining to us from the period before the Norman Conquest, and is regarded as the best in a group of several elegiac poems including the *Seafarer* and the *Ruin*. I may add that it is hardly possible to find anywhere else in English literature a portrayal of deeper pathos than that expressed by the wandering exile, here depicted. The poem belongs to the earlier (Anglian) period of Anglo-Saxon literature, possibly appearing in the first half of the Eighth Century which was—as we are aware—a time of severe stress and strain, especially in Northumberland. The authorship of the poem has not, as yet, been determined; there appears no reason for assigning it to Cynewulf. It is one of the most difficult pieces of Anglo-Saxon to render adequately in Modern English, either as prose or verse. The opening verses indicate the Christian poet's trust in the goodness of God, but the hero of the poem, as it progresses, is represented as losing much of his faith and his

hope in heavenly peace, by reason of the sorrows and calamities which he has experienced in the world. The Wanderer's friends are gone; his losses are too overpowering; his cruel fate seems inexorable.

¹ The poem may be studied as an allegorical presentation of many an age of the world—even our own—as it partakes of the prophetic, even of the ominous, and urges the exile at last to return to God.

THE POEM

The Poet beginneth

Oft him, the wanderer, mercy abideth,
The Creator's compassion, though fraught with
care he may be.

Yonder upon the sea-path far long must he travel
And row with his hands over the rime-cold sea.
The wrack paths he trudgeth—his weird it is cruel
On a time an earth-wanderer, mindful of hardship
The battle-lash angry—the death of his comrade
Spake he in this wise:

He quoteth the thoughts of the lonely exile

"Oft-times alone as I greet each new dawn
I my sorrows bewail. No one of my comrades
Not one is remaining to whom my heart's-treasure
May I clearly divulge. I, in sooth, am aware

That there bideth 'mong earls, the excellent habit:
 How that in his thought-prison he keepeth fast
 hidden—
 Holdeth deep his mind's-horde, his resolves, as he
 willeth.
 Yet not even he, when wretched in mood, his
 weird may with-stand;
 Nor may he, when sore troubled, for his heart,
 help attain,
 Since his thegns, bent on glory, harsh thoughts in
 their breast-coffers
 Often bind closely. Thus I my thoughts inmost—
 Poor wretch that I am—must oft seal with fetters;
 Of my home-land deprived—from my kinsmen
 removed.

The exile longeth for his home-land

Since for years long ago my gift-prince beloved
 Earth's darkness enwrapped, and I with grief
 stricken,
 In wintry mood raging, o'er the deep waves
 commingling,
 Sore distressed, sought in hall a bestower-of-gifts;
 Whether far or near, him I might find as I
 wander,
 Who within his vast mead-hall may yield me a
 favor;
 Or, friendless, in exile, may bestow some comfort
 upon me,
 And with kindness graciously welcome.

He describeth his cruel carle

Knoweth he well that kenneth how cruel is care
 as companion.
 To them that have few of protectors beloved;
 They that frequent the paths of an exile as
 portion.
 Not for such the filigree gold—nay, chill is the
 heart.
 Not for him his land's-glory—bethinketh him of
 companions in hall—
 The receiving of treasure—how him, in his youth,
 His bestower of gifts was gracious to feast—now
 'reft of all friends,
 He knoweth it well: of his lord's friendly counsel
 He must long be deprived—of his lord, his
 beloved."

At length he sleepeth

When care and sleep together joined, at last
 Old the sad earth-wanderer in their thrall.
 When seemeth it to him that he his lord embraceth,
 And upon his knees he layeth hands and head,
 As he, the while of yore,—in years gone by,—
 Enjoyed the gift-seat.—Then waketh he again,

That exile friendless; he seeth before him the dusky
 waves,
 Dipping in them the sea-birds, spreading wide
 their wings.
 The frost he seeth falling, and snow with hail
 commingled.

In dreams he beholdeth friends long gone

Becometh him then a heart heavy with wounds;
 In grief for love ones lost.—Cruel care returneth,
 The memory of kinsmen then his mind pervadeth,
 He greeteth them with gladness—scanneth eagerly
 their faces
 Kinsmen, comrades, warriors,—away they seem to
 swim again,—
 And of these revenants of the mind, not one there
 bringeth back
 Those old familiar voices. Care again reneweth.
 And so he must needs send—often, unceasingly
 Over the binding of the waves, his deeply weary
 heart.

He museth again

"Wherefore one may not think—throughout this
 dreary world—
 Why the heart should not grow dark within him,
 When he considereth wholly the life of earls:
 How that, suddenly, their place in hall gave over
 Those thegns in mighty mood. And this mid-yard
 as well,
 Every day—of each and all the days—droopeth and
 falleth.
 Yea, no man e'er becometh wise, until he passeth
 In this world-realm, an abundant share of winters.

Duties of the sage

A sage must needs be patient; in heart not over-
 heated,
 Not all too swift to speak; nor ever weak as warrior;
 Not too fain for the fight, nor yet too boldly rash;
 Not too fearful let him be; nor e'er for gain too
 greedy.
 Never too eager to boast ere ever himself his gear
 he knoweth.
 The hero must bide his time, whenever he utter
 his vaunt,
 Until he know within his heart whither his thoughts
 may turn.
 The prudent man must needs give thought how
 ghastly it shall be,

The ruin of the world he foretellet

What time in all the world its weal appeareth
 waste—
 Even as now on various paths, throughout this
 mid-yard,

Wind-swept walls are standing,
 With rime o'erlaid; in ruins the dwellings;
 Crumbling the wine-halls; warriors in death lying
 low;
 Of all joy bereft, those doughty lords in battle fallen;

The sorrows of war

Proud near the barrow. Some war took off,
 And carried them hence away. Some a bird bore
 away

Over the lofty deep. With some the hoar wolf
 Shared in their passing. Some sorrowful, sad of
 face,

In a cave of the earth, a brave comrade concealed.
 Alas! thus hath he wasted this mid-yard—the
 shaper of Men—

All the burg-dwellers, of revel-rout are bereft;
 Of the giants of eld, their labors all idle are
 standing."

The poet

So, he who upon this universe, wisely hath mused,
 And on this dim life deeply doth ponder,
 Prudently in his fond heart—often he calleth to
 mind
 Of slaughters a many—such words as these he
 might utter:

Again the sage sayeth

"Where cometh the steed? where goeth the rider?
 Whither is gone the bestower-of-gifts? Where be
 the seats at the banquet?

Where are the joys of the mead-hall?

Ah! for the burnished beaker! ah, for the byrnie'd
 chieftain!

Ah! for the pomp of princes! Lo, how that time
 hath departed!

Grown dark 'neath the shades of dimness, as if
 it never had been.

There standeth now, at the back of the dear and
 the doughty,

A wall that is wondrous high, gleaming with
 serpentine wood-work.

The earls are fore-done by the strength of the
 spears,

These weapons greedy for slaughter—Weird, it
 is mighty.

Earth wracketh with storm

Against rocky headlands the mighty storms crash.
 Snow storms falling, the Earth they enfeather.

Winter's wrack tumult—what time the dark
 cometh—

Wan night's shadow, from the North, sendeth
 forth

Hail-storms savage—vexation for warriors.

Filled with hardship and toil is the whole earth
 realm.

The decree of the Weirds overturneth the world
 under heaven.

Here be the passing of riches—here the bereavement
 of friends;

Here be the loss of comrades and kinsfolk;
 All this Earth's vasty frame, vacant and void
 becometh."

The Poet sayeth

Thus spake the sage within his proud heart,
 Seated apart in a muse. Fine would it be,
 Could he keep his resolve: that never should he,
 A hero, proclaim from his breast, anger too has
 Unless he aforetime a remedy knoweth to frame
 With courage befitting an earl.

The poet concludeth; he leadeth back to God

Well would it be for him
 Who seeketh him honor and solace,
 From his Father in Heaven to seek them—
 There alone where for all mankind our security
 standeth.

—End of Poem —

AFTERTHOUGHT

We perceive then that the dominant note
 in the poem is one of sadness. The mind
 the wanderer is filled with the sorrows
 bereavement and exile. He laments the passing
 away of the joys of comradeship; his
 exclusive dreams of past happiness deepen,
 contrast, the gloom of desolate reality
 wrought by death, change and devastation.
 But, although a man cannot withstand fate
 yet he has the latent ability, in time of distress,
 to come to his wiser, better self;
 can bring himself to practice the restraint
 and resignation characteristic of a true hero.
 There is no reason to assume that the closing
 meditation of the poem may have been
 added by another hand. I am of the opinion
 that the poet was undoubtedly a true Christian,
 and he feels that he has indeed fulfilled
 his mission when he eventually leads the
 weary back to God.

A FINAL NOTE

Thus I have finished the sequence of
 translations of five great Anglo-Saxon
 Christian poems. Allegorically they lead the
 believer through life. 1) In the *Vision of the Holy Cross*
 (Dream of the Rood) he realizes
 guilt as a sinner, as he views with awe
 the magnificent dream of the Holy Cross

hears it utter its divine words, which lead him to confess his sins and to partake of a glimpse into Heaven. 2) In the *Happy Land* the Christian has fallen from his high resolve; he desires only pleasure, and longs for an everlasting life of ease and comfort. 3) But *The Finding of the Cross* brings the believer back to his better self, and he must learn again the lesson that every act of life—the sweet and the bitter—must be signed with the sign of the Holy Cross. 4) In *The*

Offering of Isaac he learns the lesson of sacrifice, as he beholds the great faith and trust in God so wonderfully exemplified by the noble patriarch who would sacrifice his only son in obedience to his God. 5) Thus as the *Exile from God*, the wanderer,—now having undergone deepest woes to test his faith, his strength, and his reliance upon God,—is brought back to his Heavenly Father.

H.P.H.

The Order of Saint Helena

Newburgh Notes

Autumn at the convent seems to contain a large element of pickling, preserving, and other such activities. Some rather surprising things get pickled—nasturtium seeds, for instance. They taste somewhat like capers. Last year a sister, encountering one for the first time on her plate, carefully laid it aside. "Aren't you going to eat your pickled nasturtium seed?" she was asked. "Oh!" she exclaimed. "I thought it was a pea that had sprouted!"

This year we're trying our hand at citron preserves, too, for the benefit of the bread-making sister; and we *hope* we're making some sacramental wine, although that's something we won't be sure of for awhile. But what will probably stand out longest in memory is the pepper sauce. Someone had expressed the opinion that the chili peppers we grew this summer weren't really very hot. Be that as it may, the fact remains that when the electric mixer began crushing the things, there was a sudden outbreak of coughs and burning eyes all over the kitchen. hapless victims who were inveigled into tasting the sauce regretted it for at least an hour afterwards.

Commenting on a sister's remark, a recent guest, unfamiliar with convents, expressed surprise. "So much going on? You mean *here*?" Well, we do manage to keep ourselves occupied, though it doesn't always show up on the calendar. Just keeping the house running smoothly so that sisters and guests can attend to the primary business of prayer takes a surprising amount of time. Then there is our outside work, and the giv-

ing of retreats, quiet days, and so forth right here. Part of the Canterbury Club of Hunter College, New York City, spent the weekend of October 11-13 with us, after the originally planned date had to be given up; and the following weekend a group from St. Matthew's Church, on Long Island, came for a visit and retreat.

The November schedule, though not very full at the time of writing, is geographically comprehensive, to say the least. On a single day—November 12—Sr. Josephine will be speaking to the Woman's Auxiliary meeting in Greenwich, Conn., and Sr. Clare will be speaking to another Auxiliary meeting in St. Andrew's Church in New Orleans.

"Questions People Ask Us" Department: a recent arrival, going into Newburgh resplendent in her veil and long black postulant's dress to take the state driving test, missed one question on the exam. What was it? "How many times can you be arrested for drunken driving before you lose your license?" Hmm.

Versailles Notes

The Father Superior is making two visits to Versailles this Fall, one, as already reported, in September, and another during the middle of November. One morning in September he got up at Job Assembly and told us that he is happy to add girls, over a hundred of them, to his family of over a thousand boys, whom he lived with and loved and admonished during his ten years as headmaster at St. Andrew's. He also said that he would do all in his power to make possible the visit of the St. Andrew's boys for Conference Week, in the face of a heart-

breaking rumor that they will not be coming! While at Margaret Hall, the Father Superior takes meals in the school refectory, sitting in turn at each of the eight tables, and very quickly getting to know all of the girls. The Blessing of the School, at which he officiated in September, is fully reported in the current issue of *Ave Crux*, our O.S.H. leaflet. This leaflet is published four or five times a year, and is mailed to interested friends of the Order. We would be glad to add to our mailing list the name of anyone who would like to receive these illustrated glimpses of the life and work of the Order.

Dr. Joseph Seldon of Ft. Meyers, Florida, father of Anne, M.H.S., class of 1957, has presented the school with a fine public address system. It is permanently installed in the gymnasium, where it helps speakers on many occasions. It also reinforced so mightily the music of a record-player at the Informal Dance on October 11th that we were spared the considerable expense of hiring a Combo orchestra. It includes portable equipment which will be used in the swimming

pool room for the Water Ballet, and for the May Fête ceremonies outdoors.

A novel event of the Fall was a Sock Hop given for Margaret Hall girls by the town boys who come regularly to the school fairs and dances. They call themselves "Fudgie's Gang," and showed themselves to be capable managers and hosts.

The Art Department boasts not only a new Art Room, with cupboards, shelves, drawers, a double sink, and many windows, but also a large bulletin board in the central hall of the school building. We have been given a Van Gogh exhibit, and are promising shows of the work of our own artists, teachers and students, hot off the griddle.

The sisters have filled two engagements away from Versailles. Sister Mary Joseph went to St. Mark's, Hazard, to give a Quiet Day for the Woman's Auxiliary on October 19th, and Sister Frances conducted a conference and retreat October 25th to 27th at Sandcrest, the beautiful diocesan conference and retreat house in Wheeling, W. Virginia.

The Order Of The Holy Cross

West Park Notes

During late September and early October retreats were as numerous and well attended as usual.

A group from Christ Church, Yonkers were given a retreat by Brother Paul. Several private retreats have been made. Individuals or groups wishing to be included in weekend or mid-week retreats should write the Father Guestmaster, Holy Cross Monastery, West Park, N. Y.

This is written October 5th, and you will see it about November 5th. It involves so much prophecy to write as if all the October appointments had been carried out. Probably they will have been and more too.

Fr. Superior, for instance, was promised to visit Versailles. He did, but also St. Andrew's School, concerning which an important announcement is expected next month. He couldn't have been at a better time, for he attended the homecoming football game and dance, a reception for the new headmaster, *Fr. John L. Kelly*, wife and family,

for which the staffs of St. Andrew's, Mary's, and Sewanee Military turned out, and any number of gatherings appropriate for a Superior and for one who had spent many years on the Mountain. On his way, he preached in Virginia, at Ivy. He is doing for a Quiet Day at St. John's, Greenwich, Conn., October 12.

Other October jobs included *Fr. Atkins* at Teacher's College, New Paltz, N. Y., and at St. St. Helena's, Newburgh; *Fr. Hopkins*, Grace Church, Albany; *Fr. Harrison*, Sing Sing; *Fr. Adams* at St. Paul's, Westford, Conn., for a mission; *Fr. Terry*, Prince of Peace, Gettysburg, Penna., Paul's, Watertown, N. Y., and St. James, Laconia, N. H., for missions and Schools of Prayer or Religion; and he will turn toward Trinity College, Toronto, perhaps to another destination also, for a mission, being away from home about a month; *Brother Michael* at Christ Church, Yonkers, Bantam, Conn., and the Dutch Reformed Church, Kingston.

Fr. Bessom, School of Prayer, Dunkirk.

NOVEMBER APPOINTMENTS

Fr. Superior will go south to give a School of Prayer at Grace Church, Cismont, Virginia and visit the Versailles Convent and School November 12-18.

Fr. Atkinson, our Assistant Superior, will go to his own region to conduct a mission at Welland, Ontario, 3-10. He will preach and make an address at St. Thomas' Church, Orange, Va., during the weekend of 23-24.

Fr. Harris will take most of the weekends at Sing Sing.

Fr. Adams will conduct a preaching mission in Holy Trinity, Valley Stream for our Associate, *Fr. Gowan Williams*, the first week of November.

Bro. Michael will assist in the Welland, Ontario Mission.

Bro. Paul will assist in the Valley Stream Mission.

Fr. Bessom will give a retreat at Catonsville, Maryland, 17-22.

Our telephone is now Overland 6-5553. The area code is 914, but we suggest that person-to-person calls be used ordinarily. The monastery and grounds are large, and our monk may be hard to locate quickly. In asking for appointments it is better to write, old fashioned as that may be. Incidentally, phone calls before 7:45 a.m. will find us at chapel or breakfast. 8:20 to 9:15 a.m. is also bad. 11:40 to 12:20 will find us at prayers. 12:30 to 12:50 is lunch time. Community recreation follows until about 1:15. There is a rest period until 2:00. Vespers begin at 5:00 and take about twenty minutes. Supper is 6:00 to 6:30, followed by recreation until 7:10. Compline is at 8:30, and at 9:00 the Great Silence begins, with lights out at 10:00. Times when calls are not wanted are obviously many.

Fr. Gregory Mabry, our guest on the thirty-sixth anniversary of the dedication of the Chapel of St. Augustine, admitted the truth of the story concerning his behavior at that occasion. *Fr. Barry* was justified in saying that he should have been a fireman. *Fr. Mabry* thinks this was the first occasion on which a Bishop of New York wore cope and mitre.

SOMEWHAT EDITORIALY

The incoming editor* has a rich endowment of MSS (including three he submitted himself about seven years ago). These will be studied, and papers not usable returned. Some manuscripts have no author's name. *Que faire?* Contributors are asked to be patient.

The Order's plan and policy is to conduct its magazine for the promotion and presentation of the Catholic Faith. Accordingly, good and scholarly writings may have to be declined if they would not assist in this purpose.

Writers of poems are urged to go over their verses again after typing them. One iota can make a big difference in a poem as in a creed.

Readers' expressions of preferences and criticisms will be welcome. Their prayers also.

Coming up as soon as space permits is a long offering by friends and students, American, Swedish and Scotch. This "documentary" seems to prove that the articles by *Fr. Bejerholm* (Feb., Mar., Apr., 1956) were too optimistic about the Swedish Church. The writers quote unimpeachable Anglican authorities to show that the Orders may be merely tactual, of so little esteem that they cannot be considered valid; and that the Faith is compromised by the acceptance of German credenda which are not, like the Augsburg Confession, "patient of a Catholic meaning."

These assertions do not require us to despair of success for the Catholic-minded group in the Swedish Church. They are our hope. God give them the future! At present there is apparently more than a rose-grown lattice between the Anglican Communion and the Church of Sweden.

The current issue of the Cowley Evangelist has an observation on the optional nature of Catholic faith and practice in the Church of South India, e.g., the creeds are there, say 'em if you wish. Here again we shall have to tread gently and firmly, certainly not going beyond the partial recognition accorded by the Church of England. But we

*Executive Editor actually, for the Superior is *ex officio* Editor.

must hope for better things (hope means expect) as the C.S.I. matures.

On the other hand, much consolation is ours when we reflect on the progress of the Philippine Independent Church towards full implementation of the Catholic purposes with which it began its Rome-free life. Sweden and South India offer future hopes. Our all-but-communicant brethren of the Islands register present gains. P.I.C. has possibly more active members than both of the others. God prosper all three.

"That Sister" who has been doing the lives of saints month by month has completed her agreement and will be replaced by another Sister writing about the Church Seasons. Knowing our readers' fondness for hagiology, we hope to have at least one paper each month.

Father Joiner has a delightful account of his visits to the Isles of Greece. We want you to enjoy it soon.

The Catechist Jacob Korvelly, on whose circuit-walking depends the week-by-week proclamation of the Faith in West Lomaland, is a keen Bible reader but wants the whole works. He teases constantly for a Bible containing the Apocrypha and notes and commentary. If any reader has such a Bible to bestow, please mail it here for shipment to Liberia.

We rejoice that our Priest Associate, T. Rt. Rev. David E. Richards, S.T.D., has accepted election to the new diocese of Central America. He returns to the area of his former pastoral work. Many decades!!! Farewell to those fears that this Missionary District would be un-Catholic.

The Annunciation of Elizabeth

BY JOSEPHINE IRION

Barren Elizabeth,
He bade you tarry, too.
Did you know that you belonged
with the eagles
that fly up there alone?
All you ever did
was to crouch here in the nest
and be obedient,
until the order came.

Yours was annunciation, too.
You bore your Holy Thing.
"And if he tarry till I come,
what is that to thee?"
Your answer was,
"God is gracious."

You knew that He kept you waiting,
aching and bare and wondering,
still saying "yes,"
until the Yea of Everlasting God
met your yes, too,
according to eternal purpose.

Elizabeth, yours was the desert
through which the mighty river came,
your wilderness resounded
with the voice that cried
Behold the Lamb of God!

Saint Helena's Chalice Goes on Tour

"Our vow of Poverty determines for us the whole tone of life in our Order. We are to live as God's poor, and we are to expect His support, temporal or spiritual, to be given us in proportion to our faithfulness to his character."

"This rule applies to furniture, appointments, and expenditure of our houses to the minutest details, *with the exception of all that has reference to the worship of Almighty God.*"

Our chapels and altars, the materials and design of the sacred vessels, our vestments, our music—sung prayers—are as beautiful as centuries of devotion and human skill can make them.

To many of us the Religious Life is a picturesque survival of the life and of the Church of the Middle Ages. To the Father-Founder of the Order of the Holy Cross (whose Rule the Sisters of St. Helena keep) the Catholic Faith and the Religious Life were as relevant and as essential to 19th century democratic America as they ever were to Europe in the Middle Ages. No language more readily conveys this belief or more readily understood than the language of art.

The Altar silver of our mother house is the keynote of the chapel we soon hope to build: an honest effort to express in contemporary art and craftsmanship the ideal inherent in our Rule.

The different pieces are made of Cloisonné enamel on fine silver; and while they are executed in the traditional manner of an inherited technique, the artist has so caught the spirit of our Rule that, in design, it conveys the timelessness of universal values. The only thing about it which is of the year 1946, and frankly individual and sentimental, are the colored figures on the base of the chalice; of St. Helena in heroic size in the center with the Holy Cross, surrounded by

eight little sisters in their new white habits, and, at the back, the kneeling figure of one single novice: the human quotient of the Order when it came into being.

The artist, Ilse von Draga, was born in Germany and earned the title of Master goldsmith and enamelist after five years apprenticeship in Munich. She came to this country in 1930. Her work has been exhibited in Munich and Berlin, the Metropolitan Museum in New York, the San Francisco Exposition, and many other places.

The Museum of Contemporary Crafts has just written that they are currently planning an exhibition on the theme of "The Patron Church" which will emphasize the place of the architect, artist, and craftsman working in cooperation with Church officials in achieving excellent contemporary religious art.

They ask if our Chalice would be available for exhibition and continue, "In addition, we are cooperating with the National Cathedral in their 50th Anniversary Exhibition to be held in Washington in January, 1958," and that they would like to send our silver to that exhibit.

So—once again we are lending our beautiful silver for four months for a cause so close to our heart—the cause of religious art—of Christian Art in the world today.

The New York exhibit will be at the Museum of Contemporary Crafts, 29 West 53rd Street from October 10, 1957 through January 5, 1958, and the Washington exhibit will follow immediately at the National Cathedral.

We are sure that our Associates and friends whose generosity made it possible for us to have the silver will be interested to hear of it again, and of our abiding gratitude and appreciation. We hope as many of them as have the opportunity may see it at one of the exhibits.





Book Reviews



UNITY IN THE FAITH, by William Porcher DuBose, edited by W. Norman Pittenger. (Seabury: Greenwich, 1957) pp. 244. Cloth. \$3.00.

This book has been published in honor of the Centennial Celebration of the University of the South, Sewanee, Tenn. As a Sewanee man, I can bear witness to the admiration and esteem in which the "Doctor" is still held "on the mountain." Unfortunately, he has not been so well known elsewhere, especially in this country. He has, however, gained some recognition in England in years gone by.

Just when he should have been enjoying the peace and scholarly pursuits of a university, DuBose was called upon to go through the harrowing experiences of the Civil War. But, armed with his Greek Testament and a burning love for God, he came through that conflict a nobler figure than he might otherwise have been. As a result his writings have a freshness which spring from personal experience and thinking. He later turned to more formal methods of study, but there always remains that originality in DuBose's works which is so intriguing and exciting. We are, therefore, particularly indebted to Dr. Pittenger for publishing in book form these essays which originally appeared as a series of articles in the *Constructive Quarterly* from 1913 to 1920.

An illuminating foreword has been prepared by Dr. Edward McCrady, the present Vice-Chancellor of the University of the South, and his portrait of Dr. DuBose graces the jacket. Dr. George Boggan Myers, a recently retired member of the faculty of Sewanee's seminary and himself a student under DuBose, provides us with a charming sketch of the Doctor's life, entitled *The Sage and Seer of Sewanee*.

I have heard DuBose referred to as a Binitarian and some of his closely knit sentences would give color to that fear. For example, on page 81, it is hard to see that he distinguishes between the spirit of Christ and God the Holy Spirit (a misspelling of 'word' for 'Word' here does not make for

clarity either!) and I would not agree with the statement that it is sometimes proper to refer to the Blessed Third Person as "it." However, we must remember how easy it is for a reader or speaker to err on one point when he is seeking to emphasize another aspect.

THE MYSTERY OF THE CROSS, by J. E. L. Oulton. (Seabury: Greenwich, 1957) pp. 63. Paper. \$1.00.

For a small book, there is a great deal of material packed into it. The author, who is Regius Professor of Divinity in the University of Dublin and Chancellor of St. Patrick's, presents in review most of the classic theories of the Atonement, but warns us that over-emphasis on any one of them leads to weakening of the dogma; and yet all of them are needed in our attempt to express the mighty work of God's redemption. Chapter V points out the necessity of linking the Atonement with the doctrine of the Trinity. Unless we do this we are apt to fall into either Arianism or Tritheism. In the last paragraph Dr. Oulton speaks of the "self-giving within the life of God," and then goes on: "... such sacrifice is the very beating of the heart of Eternal Love. There, however, in the bliss of the Divine Being, it is joy unspeakable. But when self-sacrifice comes to earth and is exercised for sinful men and in a sin-scarred universe, it is of necessity accompanied by pain, and supreme self-offering sounds the very depths of anguish. Nevertheless the suffering of the Cross is not entirely irrational, if the self-offering which occasioned the suffering is a type and shadow of transcendent self-giving in the fulness of the divine life."

Seabury Press is to be commended for bringing such riches to us at such a moderate price. Quite often we have praised the good quality and format of the products of this Press, but I would also like to express my wish that they do more of this sort of thing—good, reliable books in the lower price range.

BY SYDNEY ATKINSON, O.H.C.

An Ordo of Worship and Intercession - Nov. - Dec. 1957

- 16 St Edmund Rich BC Double W gl—*for the American Church Union*
 - 17 22nd Sunday after Trinity Semidouble G gl col 2) St Hugh BC 3) Ct Gertrude V cr pref of Trinity—*for the Church of England*
 - 18 Monday G Mass of Trinity xxii—*for the sick, needy, and suffering*
 - 19 St Elizabeth of Hungary W Double W gl—*for all corporal works of mercy*
 - 20 St Edmund KM Simple R gl—*for all victims of injustice*
 - 21 Presentation BVM Gr Double W gl col 2) St Columban Ab cr pref BVM—*for the Community of Saint Mary*
 - 22 St Cecilia VM Double R gl—*for the musicians of the Church*
 - 23 St Clement BM Double R gl—*for all Bishops of the Church*
 - 24 Sunday before Advent Semidouble G gl col 2) St John of the Cross CD cr pref of Trinity—*for the increase of the contemplative life*
 - 25 St Katherine VM Double R gl—*for the tempted and tried*
 - 26 St Sylvester Ab Double W gl—*for the Oblates of Mount Calvary*
 - 27 Wednesday G Mass of Sunday—*for the Priests Associate*
 - 28 Thanksgiving Day W gl cr—*for a true spirit of Thankfulness to God*
 - 29 Friday G Mass of Sunday—*for the Seminarists Associate*
 - 30 St Andrew Ap Double II Cl R gl cr pref of Apostles—*for Saint Andrew's School*
- December 1 1st Sunday in Advent Double I Cl V cr pref of Trinity—*for conversions to the Catholic Faith*
- 2 Monday V Mass of Advent i Gradual without Alleluia on ferias in Advent—*for the Order of Saint Helena*
 - 3 St Francis Xavier C Double W gl col 2) Advent i—*for all missions to the heathen*
 - 4 Wednesday V Mass of Advent i—*for the Confraternity of the Christian Life*
 - 5 Thursday V Mass of Advent i col 2) St Sabas Ab—*for the Confraternity of the Love of God*
 - 6 St Nicholas BC Double W gl col 2) Advent i—*for the Order of Saint Anne*
 - 7 St Ambrose BCD Double W gl col 2) Advent i cr—*for publications of the Order of the Holy Cross*
 - 8 2nd Sunday in Advent Double I Cl V col 2) Advent i cr pref of Trinity—*for more widespread devotional reading of the Scriptures*
 - 9 Conception BVM (translated) Double II Cl W gl col 2) Advent i cr pref BVM—*for greater devotion to the Blessed Virgin Mary*
 - 10 Tuesday V Mass of Advent ii col 2) Advent i—*for the Companions of the Order of the Holy Cross*
 - 11 Wednesday V as on December 10—*for the reunion of Christendom*
 - 12 Thursday V as on December 10—*for just peace*
 - 13 St Lucy VM Double R gl col 2) Advent i—*for chaplains in the armed forces*
 - 14 Saturday as on December 10 or Of St Mary W gl col 2) Advent i—*for the Holy Cross Liberian Mission*
 - 15 3rd Sunday in Advent Double I Cl V col 2) Advent i cd pref of Trinity—*for all the seminaries of the Church*
 - 6 Monday V Mass of Advent iii col 2) Advent i—*for all missions, schools of prayer, and retreats*

NOTE: On ferias and simple commemorations additional collects may be said *ad lib* to the number of three or even five or seven

. . . Press Notes . . .

Do you like to work word puzzles? Whether you do or not, look on page 319 of the October issue and find an entirely new word—the dictionary will not help you. Perhaps you have already found it and perhaps you have written us about it. Anyway, I hope you have figured out what should have been there and ordered the book so that the proper word and its meaning will be a reality for both of us. One wonders how a typesetter can mix things up in such a way. And where was the proof reader? . . . No, I was not fishing. We are all sorry such an error slipped through.

I feel we owe a debt of gratitude to Mrs. Spinks of MARGARET'S SHOP for introducing us to unusual and attractive colored pictures for home use. Do you remember the beautiful small prints of the Stations of the Cross she had not long ago? Now we have something for Christmas. A new set of pictures that are designed to please children, both in thought and design. They are equally pleasing to adults. Both children and adults will like the little "homey" details in them; things the child will appreciate and make adults smile. The colors are delightfully balanced. See her advertisement on opposite page and tell her you saw it in the Holy Cross Magazine when you order a set.

Very frequently we receive orders marked "Rush," "Please RUSH." So we must frequently remind you of our location—small place about 80 miles north of New York City, with the usual "Country" postal service. Mail leaves West Park twice daily by truck service, going to a distribution point and re-routed. All of this takes another day usually. And then delivery at destination may take days. We cannot understand why such length of time elapses in some instances. We have known it to take 17 days for a parcel to reach a point in Connecticut, and a week for a package to be delivered in New York City. I suggest that your orders be sent to us quite a bit in advance of the time of need. This is particularly true of parishes desiring items for missions or special group

meetings. On occasion I have informed a customer that it would be impossible to ship the goods in time for their meeting. If sent them too late for the intended purpose we would only have the difficulty of adjusting the account for unused material. Neither the customer nor The Press can afford to have this occasion arise. Another difficulty with the postal service is that often when we send the order in two or more packages (to save you postage) one package will arrive very promptly and the other some days later. Frequently we receive word that only a part of the order had been shipped. So, keep in mind that the postal service from West Park is not that of a big city and we do all we can to mail packages within 24 hours of receipt of the order. (Isn't it nice to have government to blame?)

Speaking of the postoffice—"Sunnyside," "Shadyside," those are the postmarks of the letters in a row in one day's delivery. There is a "Gloomyside?" (see above); "Brightside?" The one that really makes me sit up and take notice was "Rough & Ready." No matter what the postmark may be on your letter please start sending in your Christmas Gift subscriptions so that we may get a head start on the rush. Your response to this appeal last year was excellent.

Should you need a reason for subscribing to Holy Cross Magazine, here is a quote from ST. VINCENT'S (GUILD) BULLETIN just received: "If you long to escape away from the merry-go-round noise and uncertainty of America, whether in politics where all big issues become a political football, even desegregation, and parochial diocesan issues become divorced from the long life of a living Church, subscribe to the various magazines of the Religious Order which include live-wire pray-ers and thinkers who really take the time to think things through, reminding us "to take it easy," "too will pass" and that will remain which is the peace of the Eternal God . . ." Don't you know some one who is looking for peace?